291 distance from his home, he wears only a benda (loincloth), which does not even cover his buttocks, and a blanket.

He goes about with torso uncovered and likes to show that he is [229] well muscled. When the women are inside their huts, especially when they are engaged in the laborious task of removing the seeds from cotton with their gourça, they pull their skirts up to the hips, making themselves half-naked.

Young girls who have not yet reached puberty and are not yet excised often go about completely nude, unless they hide their sex behind the rags of an old skirt.

Personal Grooming

Ablutions and Care of the Body

515 Married persons and women are fastidious about body cleanliness and therefore have a regular morning routine. This involves washing the face, hands, arms, and legs. During the cool season (end of November to February 15), a little karite butter is added [271] to warm water to soften the skin. Since water is scarce, people take few baths. In villages where there is abundant water, however, the inhabitants bathe two or three times a week.

Unlike their elders, young people and children are careless about cleanliness and may go about all day long without washing [164] their faces. This gives rise, incidentally, to serious cases of conjunctivitis among the children.

Sanitation

312 Drinking water. Water for general use is obtained from
271 water holes created [230] by the inhabitants with dams in order to supplement the wells which often run dry during the dry season. The natives make no effort to purify the water which they often keep for days in containers where mosquito larvae flourish. Pond water is used for drinking. In some villages, however, where the water is actually muddy, the following measure are taken to clear it.

(a) The oil is extracted from crushed peanuts, and the residue is put into the muddy water. It takes about three-quarters of an

312 hour for the impurities and the residue to settle to the bottom of
271 the vessel. Then the water is poured off into another container and is ready to be used for drinking or cooking.

[824] (b) It is also possible to use an additive known as missim (crushed tamarind leaves). The water becomes clear, but it is, of course, somewhat sour. Although it may be drunk, it is
[852] ideally suited to cooking since the Mossi add missim (from miki, "to make sour") even to the water of springs and wells before they use it to prepare their principal food, sagbo.

744 In the town of Ouagadougou frequent visits by the sanitary
312 officers remind the natives of the necessity of keeping fresh water in their containers. They are also encouraged to fill in during the winter the low places holding water where mosquitoes might breed.

515 Laundering. There is no doubt [231] that the Moaga is care-
296 less about the cleanliness of his clothing. There is no shortage of soap -- karite butter, of which it is made, is plentiful -- but he believes that frequent laundering will wear out his clothes too quickly. He also thinks -- which is childish -- that the dirtier a garment is, the cleaner it will wash. He thinks it completely ridiculous for clothes to be ironed. It must be admitted that among the Mossi only a married man can require his wives to wash his clothes. A mother also takes care of her children's clothes, but a bachelor is forced to wash his own things. This, we think, explains the extreme negligence shown by some of them
[461] who let their clothes get dirtier and dirtier. Indolence, alas, is one of the dominant defects of the native of Mossi country.

514 Toilet arrangements. In general the Mossi have no regular latrines. Men, women, in short, everyone, simply goes into the bush. The only exception is the very young children who take care of their needs on the threshold. At night, especially during the winter when the grain is fairly tall, grownups themselves go to the kamanga or karaga (millet or maize field near the living quarters).

364 When the town of Ouagadougou was made a mixed commune [Ed., smallest French territorial subdivision, with both French and native representation in the municipal council], it was possible to install, at municipal expense, a number of lavatories in certain